

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, January 17, 1857.

Price One Penny.

"SHOULD UTAH BE ADMITTED AS A STATE WITH HER PRESENT INSTITUTIONS?"

(From the Mormon.)

The following is a report of a speech delivered on Sunday, the 30th of November, at Military Hall, Bowery, by ELDER STEPHENHOUSE, during the debate upon the above subject :

Mr. Chairman and Gentlemen—

Having, at the termination of your last meeting, been invited, as a "Mormon," to deliver the opening address to-day, and, thereby, to take the affirmative in the discussion, I present myself before you on the strength of that invitation, and for that purpose, humbly claim your attention and indulgence while I present in my own plain and simple manner, my view of the question before you for discussion.

I came to this Hall last Sunday to be a listener to the *pro* and *con.*, and only took part in the debate from your courteous invitations to the "Mormons" to speak on the subject—favouring my own sense of obligation to remove any misconception of the faith I profess, or misconception of the true position of the inhabitants of Utah from being carried to the minds of those who object to me seemed to be the attainment of truth. Not having the acquaintance of any gentleman belonging to this society, I was entirely ignorant of the religious and political faiths of those whom I addressed, and on this my infor-

mation to-day is but little advanced. I have, however, reason to believe, from seeing connected with last Sunday's meeting, the name of the "Society of Liberals," that I address gentlemen who profess a more liberal attachment to truth than to creeds, a higher appreciation of sincerity and honesty than respect for prescribed forms and rituals of worship. As I do not, therefore, anticipate that the influence of any creed will prevail in this meeting, I earnestly trust that no speaker will forget the subject and allow the time to pass unprofitably, but that every one will set forth the best that can be said for and against Utah's admission into the Union.

Experience has, no doubt, taught us all that much of the division and discord among men arises more frequently from misconception of each other's minds, than from the difficulty of understanding the truth and the right of the subject in controversy. That I may not, therefore, labour under any misapprehension of the nature of the debate, I beg to call attention to the wording of the question, and, if not out of order, should like to be informed by the gentleman in the chair, if Slavery and Polygamy are the institutions referred to?

[Chairman—Yes, sir.]
I apprehended that Polygamy and Sla-

very were the institutions referred to. Now, gentlemen, I have before me a copy of the Constitution of the proposed State of Deseret, in which there is no provision made for the one or the other. The inhabitants of Utah, no doubt, are acquainted with the interests of parties, north and south, on the augmentation, to one side or the other, of free or of slave States; but with them, so far as their own direct action is concerned, it is still a question for the future. So far, therefore, as the debate was expected to turn on this question, the thing does not exist in fact, neither has it yet, that I have seen, been intimated by the inhabitants of Utah that they have predilections for or against the institutions of the South. As American citizens, they reserve, however, the right to adopt or create whatever institutions on which they are unanimously agreed, keeping in harmony with the spirit and the letter of the glorious Constitution, of which every American has reason to be proud. Polygamy, the other so-called institution of Utah, is, gentlemen, permit me to say, no institution of Utah. There is great misapprehension on this subject throughout the States. The inhabitants of Utah who have, by the united and assiduous labours of hand and head, brought that Territory to what it now is, have never presumed to make for themselves laws which might in any manner infringe upon the political, social, or religious rights of others that may yet share with them the soil of Utah or Deseret. Because the majority of the present inhabitants are of one religious faith, some, for want of better information, have supposed that the legislature there had passed laws favourable to the protection and to the development of that religion; but no such measures have been adopted nor once desired. On that subject the Constitution of the proposed State of Deseret is very explicit. Section 3, Article II. reads as follows:

"All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peacefully, as good members of this state, shall be equally under the protection of the laws;

and no subordination or preference of any one sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution."

So far, then, as legislation on religion is concerned in Utah, it amounts to a solemn declaration that religion is between the creature and the Creator, and the law shall protect every person in the free exercise thereof: and, gentlemen, permit me to say, that every sentiment for the liberty of conscience finds a hearty response in the bosoms of the inhabitants of that Territory—a response which takes birth in the horrid cruelties they themselves have suffered in the almost unremitting persecution they had for years endured at the hands of their pious christian friends, whose love for the salvation of Mormon souls made itself manifest in the desolation they spread around "Mormon" habitations.

In Utah, at the present moment, there are many persons of different faiths. True, the majority are of one faith, and very probably the majority of the inhabitants of that Territory will, for some time to come, be of one faith; but it yet may be otherwise. The present inhabitants, therefore, who framed that Constitution from which I have made that extract, have probably had in view the contingencies which might yet arise to change the majority to the minority, as well as now to proclaim to the wide world that where they dwell, conscience shall be slave to none—worship the unrestricted homage of the heart—and obedience to every law, human or divine, shall there be protected so long as it does not infringe upon the rights of others.

Marriage is, by the inhabitants of Utah and by the religious people generally, regarded as a divine institution, and as religionists have in the interpretation of divine law arrived at very different conclusions, and are by their conscience bound to adhere to those conclusions, in the law of God, the Utopians have decreed, that in consequence thereof, no law shall be by them established favourable to the one, or prejudicial to the other. Monogamists, Shakers, and Polygamists may, therefore, exist in Utah, each following his own faith, and in the words of the glorious Constitution for which your fathers fought, struggled, and died, be protected in the free exercise thereof.

The opposition to Utah's admission into the Union is, with some gentlemen there, I presume, as it is with many others, an opposition founded on the mistaken notion that Polygamy is an institution established by law. My object thus far has, therefore, been to remove any misunderstanding on the true position of the inhabitants of that Territory, which now presents itself at the doors of Congress for admission as a Sovereign State.

It being then, understood, that neither Polygamy nor slavery are institutions of Utah, the real question now is, shall citizens of the United States be deprived of their political rights because by their religious faith, sincere, sober, and conscientious, they differ in their family organizations and marriage relations from others, who, for the moment, "have the will and power to make their fellow mourn!" Gentlemen, divest yourselves of prejudice; look at the facts, and I apprehend no other conclusion than what is favourable to Utah. It may be very convenient for religious bigots who are prone to gratify a morbid feeling of revenge on those who have demasked their hypocrisy, to seek to clothe the subject with mysteries, talk about the awful what's to come, and in holy enthusiasm for thir grandmother's cloak, long for the torch and faggot; but for men, Republicans, Democrats, to be found hesitating to extend

justice to the inhabitants of Utah, is unworthy of the sons of noble sires who have fought for the liberty they now enjoy. Let me repeat, then, gentlemen, the subject is simply—Shall one portion of the citizens of the United States deprive another portion of citizens of their political rights because of their religious faith, when that faith hinders in nothing the parties from discharging their political obligations to the General Government? That is the true position of the question.

It is every day more evident that the subject we now discuss is destined to become one of interest throughout the United States. Editors, religious and political, have for some time back shown

that the question was upon their minds, but the greater business of the late election for the moment, cast it aside, but now that the election is next to over, Congress about to re-assemble, and the Delegates of Utah ready to lay before the elect of the nation the constitution of the State of Deseret, the interest becomes more apa-

rent. Placed in a position where I have daily opportunity of seeing the press, North, South, East, and West, religious and political, I can perceive that it is with no common interest that the Utah question is viewed. Gentlemen, I do not vauntingly purpose to ascribe to the inhabitants of Utah such a high position as to command the interest and attention of the great minds of this great nation, but it has probably been the experience of us all, that often-times simple facts, unlooked for, out-of-the-way facts, have, by circumstances, been clothed with an importance which have tested the soundness of principles, institutions, the justice and potency of governments. In this view, then, the question for discussion here to-day is destined to occupy the attention, not only of the leading spirits of the nation, in a legislative capacity, but it is destined to become a subject of interest in distant nations, on-lookers, as they are, at the working of the greatest democratic government that ever existed. Our pious friends may make short work of it—the inhabitants of Utah are by them, without remorse, consigned to a warm climate, beyond the ken of our geographical information, and the Territory to utter desolation; but sober, earnest politicians look for this subject to test the great principle of Democracy—the Sovereignty of the people.

Let each person in this hall inquire in his own mind how much he is prepared to allow another to dictate to him in what he shall believe and what he shall practise, and that measure is precisely that which the inhabitants of Utah intend to accept—and to more, they will never bow.

"Should Utah be admitted as a State?" I answer, yes! and no logical reason can be urged to the contrary, when the true character of that people is known. Believing in the power of circumstances and the fortunes of Providence, I shall not be lavish in my praises. I shall not therefore say that as patriotic a people as the Utonians cannot be found—all the citizens of the United States have not yet been tested; but unhesitatingly I do say that a more patriotic people is not within the limits of this great nation. The Fourth of July never passes in Utah without a demonstration from the heart that shows the deep reverence of the people for July 1776. The light of that

morning is saluted by the roar of cannon, and sleep, by the warm impulses of a gladsome heart, flies; the spell that bound all in silence is broken; men, women, and children hastily prepare to honour the auspicious day. The men who signed the Declaration of Independence are not by them merely eulogised as patriots, but with their peculiar views in an over-ruling Providence in the great events of nations, the inhabitants of Utah reverence their memories as men inspired by the God of Justice. Washington, and the heroes of the revolution are ranked with their greatest favourites, the Constitution the offspring of inspiration. Such are their sentiments, what has been their conduct? No man can point to one instance of their disaffection to the General Government.

Had I time I should be glad to instance acts of devotion that would satisfy the most incredulous, if any such be here, that the inhabitants of that Territory are a people religiously attached to the Constitution of their country, and are determined, that though they may have to suffer through prejudice, that no ground of accusation to justify that shall be found in their conduct. One instance may not be untimely—When in Indian territory, living in tents and wagons, helpless and sick, generally, the government of which Mr. Polk was President, made a demand on them for 500 men, to take part in the Mexican war. Colonel Kane shall relate how the demand was met:—

"The call could hardly have been more inconveniently timed. The young and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or their faith unannounced, seeking work and food about the northwestern settlements, to support them till the return of the season for commencing emigration. The force was, therefore, to be recruited from among fathers of families, and others, whose presence it was most desirable to retain.

"There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred

of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

"But the feeling of country triumphed. The Union had never wronged them: 'You shall have your battalion at once, if it has to be a class of our Elders,' said one, himself a ruling Elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from a store-house of things rescued, and hoisted to the top of a tree mast, and in three days the force was reported, mustered, organized, and ready to march."

The "Ruling Elder" alluded to was His Excellency Governor Young; of their patriotism, further need not be said.

It has been said during this debate, particularly by one gentleman, Mr. Walker, that I had dodged the question on Polygamy and Slavery, by appealing to the Constitution of the proposed State of Deseret. I beg to assure him and any others who may share his opinion that with all due deference to them the accusation has no foundation. It is already stated that Slavery did not exist in fact, neither was Polygamy an institution of Utah, but an institution of the Church, and I may here say that not only have I not "dodged" the real controversy between the inhabitants of Utah and the United States, but I can assure the gentlemen present that the Utonians have nothing to "dodge," neither do they ask any favour from Congress. They have pursued the ordinary constitutional means, adopted by all Territories, of telling the parent government that they are now ready to assume the responsibility of maintaining their own government, and are willing to meet, and can meet, all the obligations which the maintenance of a free and Sovereign State imposes, but whether Congress deals justly and impartially with them or not, is a matter on which they are entirely indifferent.

I have not followed speakers into the discussion of Polygamy or into the origin of "Mormonism," as neither belong to the debate, I have, therefore, contented myself with simply contradicting what I knew to be unfounded, and shall occupy the few minutes of my time in laying before you statements of the moral condition of that people, which now asks for

admission into the Union. This I deem the more necessary as the favourable quotations from Captain Stansbury's work, on the moral condition of that people, cited by Dr. Hull in his opening address last Sunday, have been questioned and sneered at. The writer from whom I am about to extract is Mr. S. N. Carvalho, the artist that accompanied Col. John C. Fremont in his last expedition across the Rocky Mountains. Mr. Carvalho's work was evidently published with the view of helping Mr. Fremont to the White House: he, therefore, takes great care to relate the worst he could against Polygamy, and thereby strengthen the plank of the Republican platform inimical to that institution. His opinions and his theology are to me no more than mine is probably to him, but his statements of what he witnessed favourable to the Mormons may, I think, considering his oft-expressed hostility to their faith, be received without fear. I shall therefore begin with the artist's account of Great Salt Lake City on the eve of his departure.*

"During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill-fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted."

Mr. Carvalho sees merry times, goes to a ball:

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them. . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduc-

* Being limited to time in the debate two of the extracts of Mr. Carvalho's work here published have been added.—S.

tion. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzes were not danced; country dances, cotillions, quadrilles, &c., were permitted. . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."

Having lived with a gentleman who was of the faith and practice of Abraham the "Father of the Faithful," Mr. Carvalho describes a little of what he witnessed:

"One of the Apostles, with whom I boarded, has four wives, three are living in the same house with him, and one in a small house, a couple of rods away. He has children by all of them, and they all seemed to live very harmoniously together. I had several conversations with these ladies on the spiritual wife system, they submit to it because they implicitly believe it to be necessary to their salvation. They argue, "Cannot a father love six children? why can he not love six wives?" I must say that during a sojourn of near three months in Salt Lake City, I never observed the slightest indications of improper conduct, or lightness amongst them, neither by conversation or otherwise. Their young ladies are modest and unassuming, while their matrons are sedate and stately."

On leaving for California, the artist joined the cavalcade of His Excellency Governor Young, while on his southern tour at the time he went to treat with Walker, the Indian chief, who at that time was hostile to the whites. He says:

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys.

through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

"I never knew what joy was,
Till I became a Mormon." —
to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among,"

of an extreme southern settlement where the "Mormons" have had relation with the Indians, he reports their treatment of the latter:

Since the settlement of Cedar City, they have become more civilized; many of them live within the walls of the city. The Mormons have supplied them with clothes, and proper food. The Indians have become of very great assistance in ploughing and reaping. Several acres of ground have been placed under cultivation and appropriated for the use of the Indians. They are now acquiring the arts of agriculture and husbandry.

"It is really astonishing to see the sacrifices and personal privations to which these people willingly and uncomplainingly submit. Hundreds of families who formerly lived more comfortably at home, are now contented with a mud hut, twelve to fifteen feet square, with a single room in which they cook, eat, and sleep. In some of them I have seen eight persons including children; yet they are perfectly happy in the plan of salvation held out to them by the religion they have embraced."

Of the confidence of the people of Utah

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[January, 1842.]

Thursday, 27. Attending to business in general; in the afternoon, in council with the recorder, or giving some particular instruction concerning the order of the kingdom, and the management of business; placed the carpet given by Carlos Glanger, on the floor of my office; cast lots with the recorder, and spent the evening in general council in the upper room; paid a visit to Asuncion, and in the course of the day, Brazilton

in their Governor and his reception in Parowan, he says:

"As soon as our party were despatched from the observatory at Parowan, the authorities of the town, and numbers of other gentlemen, came out to welcome the arrival of his excellency, Governor Young; and I never could have imagined the deep idolatry with which he is almost worshipped. There is no aristocracy or presumption upon position about the Governor; he is emphatically one of the people; the boys call him Brother Brigham, and the Elders also call him Brother Brigham. They place implicit confidence in him, and if he were to say he wanted a mountain cut through, instantly every man capable of bearing a pick-axe would commence the work, without asking any questions, or entertaining expectation of payment for services.

"He must certainly possess some extraordinary qualities, which could inspire such unlimited confidence in two hundred thousand Mormons."

Gentlemen, I have endeavoured to show the real question for the United States to consider, it is not as is said shall we tolerate the establishment of Polygamy by law in one of our Territories, but shall any portion of the United States presume to dictate to the people of a Territory on their religion and the free exercise thereof. I have likewise laid before you a sketch of that people by no friendly hand, I ask you, then, are they not in every particular entitled to all the immunities of citizenship in a State capacity?

Young, and James Ivins returned, and gave a favourable report from Dr. Galland, with his letter of attorney, letters and papers which he had received of me and the Church.

Friday, 28th. While I was at my office, Emma and sister Whitney came and spent an hour.

I received the following revelation to the Twelve concerning the *Times and Seasons*, given January 28, 1842—

Verily, this is the Lord unto you.

servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their counsel, saith the Lord. Amen.

I also decided that Elder John Snider should go out on a mission, and if necessary some one go with him and raise up a Church, and get means to go to England, and carry the epistles required in the revelations of December 22; and instructed the Twelve, Brigham Young, Heber C. Kimball, Wilford Woodruff and Willard Richards being present, to call Elder Snider into their council and instruct him in these things, and if he will not do these things he shall be cut off from the Church, and be damned.

Elias Higbee, of the Temple Committee, came into the President's Office, and I said to him: The Lord is not well pleased with you; and you must straighten up your loins and do better, and your family also; for you have not been diligent as you ought, and as spring is approaching, you must arise and shake yourself, and be active, and make your children industrious, and help build the Temple.

Elder Snider had appeared very backward about fulfilling the revelation concerning him, and felt that he could not do it unless the Twelve would furnish him means, when he was more able to furnish his own means, as all the Elders were obliged to do when they went on missions, or go without.

The High Council heard and accepted the report of their committee of the 18th instant, as follows—

The High Council of the Church of Jesus Christ to the Saints of Nauvoo, greeting—

Dear Brethren—As watchmen upon the walls of Zion, we feel it to be our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the Saints.

While we rejoice at the health and prosperity of the Saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered.

Instead of promoting union, appeared to be engaged in sowing strifes and animosities among their brethren, spreading evil reports, brother going to law with brother for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.

We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as saviours upon Mount Zion, consequently to seek each other's good—to become one, inasmuch as the Lord has said, "except ye become one, ye are none of mine.

Let us always remember the admonitions of the Apostle—"Dare any one of you having a matter, go to law before the unjust, and not before the Saints? Do ye not know the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not, that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourself to be defrauded? Nay ye do wrong and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extorters, shall inherit the Kingdom of God." 1 Cor. vi. 1—11.

Who, observing these things, would go to law, distressing his brother, thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of Saints, and if Saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c., as well as the law of the land? Brethren these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God, building each other up, bearing each other's infirmities, and so fulfil the law of Christ.

William Marks, President, Samuel Bent,

Lewis D. Wilson, David Fullmer, Thomas Grover, Newel Knight, Leonard Soby, James Allred, Elias Higbee, George W. Harris, Aaron Johnson, William Huntingdon, sen. Daniel Carrier, Austin Cowles, Charles C. Rich, Counsellors. Attest, Hosea Stout, Clerk.

Sir Robert Sales received a letter from Sha Shoojah, requiring him to evacuate Jellalabad, with which he refused to comply.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 17, 1857.

To THE SAINTS.—To the Saints we will say be of good cheer. Cease not your efforts to extend the holy principles of our religion. The inclemency of the weather during the winter will not admit of your proclaiming the Gospel of Life and Salvation in the highways and hedges, but you can, by the distribution of the written Word, reach the hearts of many, and prepare them for its reception, when that season does arrive. The winter will soon pass away, and on the return of pleasant weather, go forth, in imitation of the Saviour—in the streets of cities—in the high-ways and hedges, and let no favourable opportunity of warning your fellow-man pass unimproved, that your garments may be clear of the blood of this generation.

Call upon God, in mighty prayer, and seek earnestly the aid of His Spirit, without which all of your efforts will be unavailing. "Paul may plant, and Apollos water, but it is God that giveth the increase." Endeavour, as much as possible, to realize that you are not here to do your own will, "but the will of Him that sent you." Seek not honour of man, but that which comes from above. When the Spirit rests upon and enables you to preach successfully the truth, give God the glory, or the Spirit will leave you, and your labours cease to be productive of good.

The signs of the times clearly indicate the speedy approach of the distress of nations spoken of by the Prophets, when war, famine and pestilence will combine to make the earth desolate, by sweeping from its face, the greater portion of its inhabitants, who will not receive the truth with the love of it. The task of gathering the honest in heart, out of all nations, to Zion, has been enjoined upon us who have received the holy Priesthood. Our responsibilities are great, and great will be our condemnation if we fail to magnify our callings.

We are aware of the strength of the prejudices you have to encounter, which have been created through exaggerated and false statements made by apostates. There are perils by land and sea, but the greatest that the Saints have to encounter are those brought about by individuals who have tasted of the good Word of God and the powers of the world to come, but have turned away, like Judas, the betrayer of his Lord. Joseph, our Prophet, was martyred in consequence of false statements made by those who had been members of the Church and were cut off for transgression. As it was in the days of Christ and his Apostles, so it is now. They who will live Godly must suffer persecution. Let us acquit ourselves like men, for we are not battling for a perishable prize, but for *eternal life*—for endless increase—for a celestial crown in the Kingdom of our God, which will endure for ever. Let our march be onward, in the name of the Lord, bidding defiance to the powers of darkness: with meekness, yet with boldness, declaring the Word of God to this generation, for they are our kindred, and we should labour earnestly for their salvation. The god of this

world has blinded their eyes. Many of them think that they are doing God service when they oppose us in our efforts to teach them the truth. Pray that mercy may be extended. Bless and curse not. "Judgment is mine, I will repay, saith the Lord."

HYPOCRISY AND DISHONESTY OF APOSTATES.—Charles Ford, while at Utah, accepted a mission to England. When he arrived at our Office, we gave him a letter of appointment to labour in the Sheffield Conference, under the counsel of Pastor William G. Young. Soon after his arrival there, he resigned his ministry, as we learn by Pastor Young's letter, dated December 31, of which the following is an extract:—

"Charles Ford resigned his ministry on the 17th inst. His reason for doing so, is that his appointment furnished him the means to get back to his native place; and when that was accomplished, he had got through with it. I have his letter of appointment which you gave him. He is at work with his needle and goose."

Should Charles Ford, at any time hereafter, come whining around the Saints, desiring to come into the Church again, let no one, in this land, receive him back. His offence is against the highest authorities of Zion; and to them, as well as to those whom he has swindled by his lying hypocrisy, he must make restitution: otherwise his sin be upon his own head, and let the consequences thereof follow him by night and by day; and let the curse of his dishonesty go with him to the grave.

ARRIVALS.—Elder J. W. Coward, who sailed from Liverpool per steamer *Arabia*, on the 22nd of November, arrived at New York December 8, after a rough passage across the sea, which we regret to learn affected his health, but are glad to hear that it is rapidly improving since he set foot on terra firma. Elder James Palmer on a mission from Utah to Europe, sailed from Philadelphia December 17, per steamer *City of Manchester*, and arrived in Liverpool January 1, in good health and spirits.

APPOINTMENT.—Elder James Palmer is appointed to labour in the Cheltenham Pastorate, under the direction of Elder Thomas W. Russell.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, Oct. 7, 1856.

Elder George Turnbull.

Dear Brother—I did not write to you by the eastern mail, on the first of the month, but now write a few lines, hoping to get them through by the California mail, sooner than to wait for the next going east.

I have to say that we were all made glad here in the Valley, by the arrival of brother Franklin, who was accompanied by Elders D. Spencer, C. H. Wheelock, John Van Cott, J. A. Young, William H. Kimball, George D. Grant, J. Ferguson, W. C. Dunbar, J. D. T. McAllister, N. H. Felt, and James Mc. Gaw, on Saturday the 4th instant. To greet these worthy

brethren was a source of no ordinary pleasure. It was the first time that brother Franklin and I had met in these valleys.

At other dates, Elders Edmund Ellsworth, Edward Bunker, C. G. Webb, S. W. Crandall, D. D. Mc. Arthur, Trueman Leonard, D. Grant, John Banks, and others, arrived.

They report the companies, yet upon the Plains, rather late, and on Sunday the 5th, a call was made for teams to go and bring them in. The hand-cart companies seemed to be the soul-inspiring text upon which the returning Elders dwelt.

An immediate call was made for sixty mule and horse teams; twelve tons of flour, and forty extra teamsters to help

drive in the teams already out in the hands of inexperienced men, a quantity of vegetables, together with bed clothing and wearing apparel of all descriptions, to clothe and make warm the Zionward travellers. Most of the teams called for will start out to-day with their loads of provisions, &c. The President would not even allow the Conference to proceed yesterday morning, until the arrangements were completed.

The companies with hand-carts have been wonderfully successful thus far. I never in this city witnessed a day fraught with so much interest as was the 25th of September, upon the arrival of the two first hand-cart companies. It seemed as though every soul had turned out to greet them a hearty welcome, and witness with their own eyes the success of that wonderful scheme devised by the Prophet and servants of God for the gathering of Israel. As the many carriages were strung out in line in the kanyon by the side of the road, and the hand-carts came up and halted on the opposite side, the silence of eternity seemed sealed upon the spectators, while the fountains were opened and tears flowed without restraint, and every heart exclaimed, "Tis done! The word of the Lord through His servants has accomplished the thing whereunto it was sent." One fact is established—that the Saints can cross the Plains almost without means, and only for the mighty waters that intervene, Israel would indeed come "like doves to their windows, and like clouds before a storm."

The third company of hand-carts, led by Captain Bunker, arrived on the 2nd instant, and there are yet two companies upon the Plains, numbering nearly one thousand persons.

While the world is distracted, and the increasing wickedness of the nations call with a voice louder than many thunders for the wrath of God to be poured out upon them, the Saints in these mountains feel that they are in the chambers of the Lord, and if faithful, that they will remain hid while His indignation passes over.

The present is an interesting time with the Church in these valleys, a spirit of reformation is passing through among the people, and they are renewing their oaths by re-baptism, endeavouring to rise to a newness of life, and live the religion which they profess.

Many whole settlements have been re-

baptized, and others will be. The home-missionaries are spirited in their calling, and are doing much good.

The "Deseret State Fair" has been a matter of much interest for some time past. It was open, free to the public, on the 2nd, 3rd and 4th instants, and far exceeded the highest expectations. The ploughing-match transpired on the first day, the show of cattle, horses, sheep, swine, &c., &c., on the second, and the exhibition of home-manufactures, with a great collection of curiosities, was enjoyed the three successive days, in the Deseret Store, by the multitude. The basement and two of the upper stories were well filled with exhibitions of industry, taste and talent, that would compare well with many older countries. The exhibition of fruit could scarcely be surpassed. Many premiums were awarded.

Brother Franklin's late arrival has not yet afforded me an opportunity of making many inquiries about matters and things in old England, but by-and-bye we shall have time to revive many pleasing remembrances of the past, in which you have been concerned as well as others.

The Presidency are well, and it is a very general time of health among the people.

Extensive public business is not being carried on at present in the city nor in the Territory. The rock for the Temple is being rapidly hauled upon the ground.

A splendid Font of hewn rock has been built near the Endowment-house, inside the Temple Block wall, and dedicated for use.

The Conference is yet in session: how long it may continue I know not; you will, therefore, have to wait until another mail for particulars.

Please give me a very kind remembrance to all the brethren of my acquaintance who are with you, especially to Brothers Pratt and Benson.

My choice wishes, Brother George, are for your continued welfare in the Kingdom of God and in the confidence of His people; also for Sister Turnbull, to whom I desire a particular remembrance.

I would like to hear from you by every mail. Don't be backward in giving me a full description of the spirit of the times for you know, I am always interested.

God bless you from henceforth, is the prayer of your brother in Christ,

S. W. RICHARDS.

If an author chooses contemptible subjects for the employment of his powers, his productions will necessarily be of a mean character. If he has a low inspiration, execution will never do him credit. However extraordinary his natural abilities, they cannot counterbalance the disadvantage under which he thus places himself. Obviously the nearer his representation approximates to the original, the more disgusting he becomes. Though a strong, fervid conception of his subject, and an exceedingly skilful execution may enable him to captivate those of a perverted and vicious taste, yet they make the writer and the source of his inspiration more loathsome to the refined and virtuous feelings of rightly adjusted minds. Or should his pen be devoted to the horrible and devilish, to the service of tyranny and the detriment of mankind, then, in proportion to his power in wielding it, will his achievements be abhorred by the merciful and good. When the creations of genius are manifested, either as unholy or frightful abortions of the mind, then genius has become a prostitute and the mother of a degenerate brood. Great powers, instead of sanctifying evil, only make it more terrible to contemplate. The soul shudders at the thought of marvellous intellect giving to its works debasing and hellish perfection. When we see the capabilities and activity of mind, as illustrated by tyrants, murderers, villains, demagogues, inventors of infernal instruments of torture, or the pen wielded as an auxiliary of evil, then, indeed, are its victories to be deplored. In such cases humanity is the victim—society is the vanquished.

Often the works of men of great natural parts, instead of shedding a halo of glory around their memories, have left their names to be execrated by the strong minded and patriotic, and as objects of terror to the weak. He who contributes to the debasement of society, either by a vicious disposition, or an injudicious choice of material to rear the fabric of reparation, is, at once, an enemy of one race, and a murderer of suicide upon his own soul. Having chosen an impure inspiration for his mind, and a wrong theorem for his powers, he can neither

be a benefit to mankind nor honourable to himself.

Although it is true that there is not anything to be achieved without the necessary capabilities, yet it is also a fact, that no work can possess the elements of worth and dignity, which has not for its basis a noble subject, and the dictation of an exalted inspiration. If an artist, instead of selecting a beautiful landscape, or the sublime views presented in creation, should apply his skill in the painting of a dunghill, though he be ever so true to the copy, yet will it be on the canvas but the representation of a mean object. On the other hand, when the motives of men are honourable, their subjects ennobling, the inspiration pure, and their lives earnest, they become the benefactors of mankind, and take rank among nature's aristocracy.

These fundamental laws are illustrated in the history of society, science, art, and literature: in the lives of men who have disgraced their race, and in the characters and works of those who have honoured manhood, glorified God, and immortalized their own names. It is evident, that had not Milton selected the class of subjects which formed the basis of his productions, and thence drew his inspiration, he would not have been the Milton which we now know, as the author of "Paradise Lost." Had the Prophets and writers of the Scriptures not been fired by the glorious visions of the Almighty, the establishment of righteousness upon the earth, and the boundless love of God, they never would have mounted to such astonishing heights. They would not have left to futurity transcriptions of scenes in which sublimity, beauty, poetry, and comprehensive views of the economy of redemption, are painted with a bold, masterly skill, to which the best attempts of modern popular theologians, are but as the daubings of unskilled boys. Nowhere more than in the departments of art, literature, and religion, is it observable, that as subject and inspiration have presented themselves in degenerate forms, so, in the same proportion, as there has been a falling away from a true standard of merit.

When popular theology has for its subject a contemptible original, and for its

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inspiration an impure source, it is, then, that the abhorrence of the honourable is pre-eminently excited. It is cause of deepest grief to the soul of every lover of his race. The fountains of pity within him are burst; and they overflow as he witnesses delusion and degeneracy rolling over the bulwarks of society, burying beneath its dark and filthy waters millions of the human family. In such a case, even angels might weep a scalding mixture of compassion and disgust; and the hearts of God and His host be fired with indignation against the priestly enemies of man.

Vitiated religions are to the last degree pernicious in their tendencies. The theologian stands to the people in many responsible characters. He is, at the same time, shepherd, leader, author, orator, and artist. To him is the charge of the flock. His duty is to lead the van of a genuine civilization. He is the lawgiver and writer of theology; the expounder of the word of God; the painter of divinity and the plan of salvation. All the highest and most sacred callings are comprehended in his mission. Such are the offices and duties of the Priesthood. But when they are filled by usurpers, and men whom God has not sent undertake to make known the economy of heaven, but instead thereof, roll a flood of delusion in upon society, then, indeed, is that class above all men to be abhorred.

The Priestly office has generally been usurped; and the calling of spiritual shepherds, filled by wolves in sheep's clothing. Men, whom God has not sent, have set themselves up to teach theology, and unfold the plan of a world's redemption. Unfortunately the people have received them, and their delusions. Their reign has been universal, and of long continuance; while their power over mankind has reached almost an unlimited degree. This being the case, they, above all others, are responsible for the social, moral, and religious condition of the world.

No toleration, for this class of men, can take the burden from their shoulders. They have been the moulders of society. It has almost wholly given itself into their hands. The condition of the nations shows their workmanship; and the corruptions of the world test the quality of the inspiration that has come from them, and the source whence they themselves

have drawn. They must be made responsible for the degeneracy of man. Next to Satan, none have been so great enemies of our race. They have sent forth a poisonous stream, and society has drunk from it. That it has been of a deadly nature, the withering effects which it has had are ample proof. Though the nations in their ignorance undoubtedly received the fatal draught with ready hands and eager appetites, yet, false priests being the retailers from the fountain of an evil inspiration, the consequences must be charged home to them with great severity. Those who are the compounders of a poison, are surely stained with greater guilt than those who drink it, with the conviction that it is an invigorating cordial. If they have taken upon themselves to be the physicians of mankind, and, being unqualified for their art, have mixed deadly elements, whose powers vitiate the social body and destroy the soul, are they not, therefore, responsible? If an unskilful quack presumes to practise in medicine, and kills his thousands, will not the iron hand of the law take hold of him? Is he not guilty of the crime of murder? Does he not deserve to be execrated, for dabbling in a science of which he was profoundly ignorant? Granting him the plea of disqualification, how much more does the quack, in spiritual things, merit the curses of mankind? He contributes to the corruption of a world, and the damnation of millions.

If those men who have assumed the holy offices of the Priesthood, were not qualified by the inspiration of the Holy Ghost, and called of God, are they guiltless in the sight of heaven? Why did they take upon themselves that work, for which they were not qualified? They have usurped sacred callings, and set themselves up as the oracles of the Almighty; and, in that character, have filled the moral atmosphere with a poisonous vapour. They have overflowed the world with delusion, and given to the nations the cup of abominations to drink; while the people in their ignorance, have received them as the ministers of the Most High. No apology can screen these soul deceivers. They, above all men, must pay the penalty of a world's degeneracy; for they have supplied society with an inspiration which they drew from the fountain of evil.

The Apostle Paul declares, that no man

dare take the honour of the Priesthood upon himself "but he that is called of God, as was Aaron." Yet they have dared to take this honour upon themselves, without this divine commission. They have taken into their hands to mould society; and they must answer for the form in which they have shaped their work. When men, in ancient Israel, unlawfully assumed sacred offices, the fierce indignation of God fell upon them. This also will be the case with those who, in any nation or age, have played the part of false teachers, and given an inspiration to the social body which has filled its veins and arteries with a poisonous fluid.

Theocracy is the groundwork presented in the picture of the history of the people of God of all ages. The subjects which they copied were of the sublimest nature, and the Holy Ghost gave them inspiration. The Prophets and Apostles of old delighted to contemplate the great purposes of God in His scheme of a world's redemption. With what bold hands and glowing colours did those grand masters of theology dash off their comprehensive views of the Gospel! The restoration of Israel, the work of the last days, the reign of Christ upon the earth, and the resurrection of the Saints to possess it as their eternal inheritance were to them prospects of the most enchanting nature. To bring these events to pass they laboured with the energy and courage of lions, and with a zeal and whole heartedness that nothing short of an undivided life could satisfy. They drew their inspiration from the fountain of grandeur through the channel of the Almighty Spirit. How, therefore, could they be less than sublime?

But modern divines have altogether departed from a theocratical groundwork. Even to the best of them, the great events predicted by the Prophets are very dreamy. To them they have not that tangibility, in the working out of the world's destiny, which they had to the inspired minds of the ancient worthies. Neither do they consecrate their undivided lives to the accomplishment of these mighty purposes. To the majority, however, these events are pure fiction. If they accept them at all in theory, they act as though the performance of the divine drama were to take place in some million years to come.

Apostate Christendom has no toleration

for the Church as it anciently existed. Its re-establishment is perfectly obnoxious to the majority of those who profess to venerate the Apostles and Prophets who received their light from heaven. They seal the volume of revelation, and are contented with the wisdom of man. Even now that God has commenced the work which formed the theme of all His holy Prophets since the world began, they are its bitterest enemies. All those glorious subjects, in which the ancients delighted, are treated by them with the greatest levity and contempt. Harlots and sinners bid fair to go into the kingdom of God before these hypocritical professors of Christianity. They have copied from a contemptible original so long, and drunk such copious draughts from a corrupt source, that they turn from the fountain of eternal life because their tastes are perverted. What hope is there, therefore, that a pure inspiration will flow through the social system, until the indignation of the Almighty has cleansed the earth, and man again drinks from the streams that flow from above.

Many complain of the mercenary spirit of the age, yet every body supports it. But what cause for wonder is there that such should be the inspiration of society? Have not its priests revelled in luxuries, rolled in wealth, and eaten the fat of the land? If from the pulpit eloquent descriptions are poured forth concerning the self-sacrifice and disinterestedness of Christ and his Apostles, the people pay but slight attention. They know it is little better than a burlesque coming from such source. It is pretty well a household proverb that men of the "cloth," above all others, have their "eyes to business." At least it is tacitly understood that theology is a good trade, indeed one of the greatest profit. Who ever heard of a body of bishops, or rich ministers of any name, consecrating their wealth for the Gospel's sake, or labouring without hire? What wonder then that their followers, who profess to be men of business and of the world, should make Mammon their idol, and drink inspiration from a corrupt fountain? Had their priestly leaders observed the sacred and eternal law of the Gospel, that the servants of Christ should neither preach for hire nor divine for money, then might their spiritual guides have prevented the universal decree to serve the golden god, and led the peo-

ple to worship the Maker of the heavens and earth.

There are a thousand points of merit exhibited in the history of the ancient Saints from which modern Christendom has widely departed. However, without

saying more on this matter, it must be evident to all thinkers, from the present low state of society, that it has copied a mean subject, and received inspiration from an impure source.

MISSIONARIES FROM UTAH.

(From the "Mormon.")

For some weeks back we have announced the arrival here of Elders from Utah en route for Europe. To the previous list, two names are added this week—the last of the expected this season. Those who arrived last week are still with us, having been detained a few days, waiting the departure of a good sea boat for Liverpool. At the present writing they are fixing their cabin, getting the nick nacks for the voyage, and in a few hours after our paper is in the hands of our readers they will be on the broad expanse of waters. We have enjoyed much the passing visit of our missionary brethren, and believe the Saints here, and in other places in the States through which they have passed, have likewise been pleased at the opportunity they have had of making their acquaintance. Although following diversified occupations at home, and as diversified in age, in experience, in disposition, and in circumstances in life, they have passed through our midst united in spirit and breathing sentiments of high respect for each other. For such men we predict prosperous missions—if they live humbly before their God and carry out the counsels of those in authority over them. We have felt in our hearts to bless them, and to invoke the protecting care of our Father, and their Father, to be around them while journeying over the great Atlantic, and feel assured that to this will be joined the prayers of the Saints for a prosperous voyage.

From our earliest days we have looked forward to the fulfilment of ancient prophecy—anticipating, from faith in that sure light, the time when the Spirit of the Most High would be poured out upon the humble and contrite in heart, and when He would, according to promises made to the honourable fathers in Israel, set His hand to gather His people from

the nations and make for Himself a kingdom, a holy nation, zealous of good works. When we contemplate the readiness that our brethren have always manifested to visit, at any sacrifice, the nations of the earth—nations sunk low in corruption and degradation—to tell them that God has spoken, that He now commands all men everywhere to turn from sin and to obey His laws—our heart bounds with gratitude to our Creator, and our hope for a reign of righteousness, at no distant day, becomes daily more strong. It is cheering to see our young men devoting their early days to the propagation of the Gospel, and our fathers in Israel willingly leaving their families to go and bear testimony to the divinity of that work in which they have spent the strength and vigour of their lives, and that, too, at a moment when a corrupt, venal press is scattering, by millions of copies, their lies and unfounded accusations against those very men, seeking to heap obloquy upon their heads for their conscientious, unwavering faith in God, Christ, Patriarchs, Prophets, and Apostles, charging them with crimes, the very mention of which arouses within them virtuous indignation, nerves their arms with strength and their hearts with willingness to blot out of existence, according to the law of God, the foul and corrupt transgressors. While the Saints in Utah are calumniated by press and pulpit, and all manner of evil is spoken against them, the Elders from that Territory, passing through the States on their way to other nations, are astonished at the awful degradation and corruption of this christian land. The congregations of the Saints will bear us witness, that scarcely an Elder has spoken in their halls but what has expressed horror at the wanton profligacy that has been before them and around them since

they came this side of the Plains. It would be well for our traducers to divest themselves of the devil, and go and reside a few months or years in Utah, and then return to these christian States, and they will require no finger to point out to them that iniquity, in every shape and form, stalks the streets unblushingly. Ministers and editors who calumniate Utah, listen to the voice of those who come from that land, and they will tell you that while you are fulminating your edicts of extermination against those you know not in that Territory, that all the gold in the world could never hire them to spend their lives in your midst. These men cannot walk your streets without their hearts being divided with sympathy for the poor, heart-broken, corrupt, faded, and painted-up women, that your gold has seduced, and your christian institutions left defenceless, and indignation against the vile scoundrels who prowl about seeking whom they may prostitute — maid or mother — and those oily-tongued, long-faced, psalm-singing hypocrites, who are always canting about polygamy, while they are scarcely approachable for the stench of their own debaucheries.

Heart-broken mothers, dishonoured fathers, and brothers, think of the society in which you live, and the protection it affords to the seducer of daughter or sister; and when the next vile calumniator, be he hireling editor or blinded parson, belches out outrageous stories against the "horrible polygamy" of Abraham, Jacob, Moses,

Joseph Smith, Brigham Young, and thousands of other honourable men who keep the laws of Israel's God, enquire if the beam is not in his own eye. Tell him that in Utah no man's daughter is prostituted and left a prey to shame and remorse, that virtue cannot there be purchased for trinkets, silks, satins, and gold, without the seducer's blood atoning for his guilt. Tell him, and know it, all ye ends of the earth, that, while in your christian cities your inexperienced youths can purchase from the book shelf "Courtship (prostitution) Made Easy," and be initiated into all the villainies of older heads and corrupter hearts, by which they may the more easily damn themselves and ruin their victims — that the "Mormons" in the nations and in Utah sing at their firesides, in the fields, in the workshops, in their sacred meetings, and in their public services, the inspirations of their own hearts in the language of one of their honoured poets :

"Away, away, to the mountain dell,
The valley of the free;
Where Faith has broke the tyrant's yoke
That bound fair liberty.

No famished children there shall pine,
Nor frantic mother wild,
'Ere seek to take that life away
She gave her infant child!

We'll nurse the bloom of maiden love,
In chastity when young;
There faithless boast shall never prove
A jest for ribald tongue."

VARIETIES.

SEVEN FOOLS.—The angry man, who sets his own house on fire in order that he may burn that of his neighbour. The envious man, who cannot enjoy life because others do. The robber, who for the consideration of a few pounds gives the world liberty to hang him. The hypochondriac, whose highest happiness consists in rendering himself miserable. The jealous man, who poisons his banquet and then eats of it. The miser, who starves himself to death in order that his heir may feast. The slanderer, who tells tales for the sake of giving his enemy an opportunity of proving him a liar.

OBEDIENCE IN CHILDREN.—It is unspeakable what a blessing it is to a child, what a saving of unhappiness and wickedness in after life, to be early taught absolute obedience; there must be no hesitating or asking why, but what a mother says must at once be done. The young twig bends easily, but remember that in after years it grows hard, and you will break before you can bend it. A little steadiness at first will save you many years' sorrow. While you insist upon obedience, however, you must take care that you do not provoke a child, and tempt it to disobedience, by unreasonable and foolish commands. "Provoke not your children to wrath;" and when it is necessary to punish them, see that it is never done violently, and in a passion, but as a duty. — *Hints to Mothers.*